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Anarchism is not individualistic lawlessness, except in rare cases. It is a social theory of the wrongfulness of all government, which has in the main grown out of bad and oppressive government acting upon minds possessed of some sense of individual rights and equality. Hence its claim of virtue, its courage and its disregard of death.

If governments had been uniformly good, serving the people instead of fleecing and devouring them, anarchism would never have existed, as it has not yet existed to any serious extent in free and unmilitarized countries. It originated and has developed in those countries where governmental burdens in recent years have grown heaviest and most vexatious. Government to the anarchists, who are sharers in the intelligence of the age, means on the one hand ease, luxury, show, unfeeling demands upon the people; on the other subjection, hunger, rags, perpetual privation and suffering, and slow death. It is the protest of ordinarily, though by no means always, narrow and unmoralized thinking and feeling against the enormous and distressing inequalities of condition found in the militaristic countries. In this respect it closely resembles the larger socialistic protest against private capitalism. Where it draws to itself lawless elements and grows passionate and violent, it strikes at the crowned heads and others in high positions, with little discrimination as to their character, because they are the visible embodiment of the principles and systems whose prevalence brings the ruinous evils against which they feel themselves impelled to fight.

We have no sympathy with anarchism, either in its theory of the wrongfulness of all government or in its violent and destructive acts. Its method is radically wrong. Its assassination of crowned heads and high dignitaries does nothing to remove the evils of which it justly complains. It makes the evil conditions worse—worse for the anarchists themselves and for everybody else. Violence produces and sustains violence. Satan never casts out Satan. But we have less than no sympathy with the selfish and ambitious governmental systems and methods which create huge armaments, crush and degrade peoples, and thus furnish the soil out of which anarchism grows. These are the evils against which all good men must protest and work until they are finally condemned and removed by the overwhelming power of a righteous and humane public opinion. While these remain, arresting and killing individual anarchists is like treating the separate eruptions on the skin while the disease is raging everywhere in the blood.

Anarchism will remain a permanent phenomenon in our civilization while militarism with its devouring and degrading burdens remains. It will spread with the expansion of the latter. Our own country,

if present tendencies continue, will feel its force more severely than in the past. It will grow bolder and more violent. It has already learned the lesson of steel, gunpowder and dynamite, taught by the governments. Each new exhibition of its madness will be greater than the last. Its victims will increase. The dread of its secret cunning craftiness will hang darkly over society. Uneasy will lie every head that wears a crown.

This is no pleasing picture of the coming days; but it is one which must be faced. All those who uphold and promote the growing militarism of the day are makers and promoters of anarchism. They must be prepared to reap, or see reaped, the fruit of their evil sowing. The only way of escape is to change the sowing.

Editorial Notes.

**Ratification of
Hague Convention.** The Hague Convention establishing the permanent international court of arbitration has now been ratified by the United States, Great Britain, Russia, France, Italy, Austro-Hungary, Spain, Mexico, Holland and Roumania, ten powers in all. Article 28 of the Convention provides that when nine powers have ratified it, the Council of Administration, to consist of the Dutch Minister of Foreign Affairs and the Foreign Ministers accredited to The Hague, shall be organized as soon as possible. The first meeting of the Council will be held, it is understood, this month, and the Bureau of the Court will then be established by the appointment of a general secretary and other officials. The Emperor of Russia has already named four persons to be members of the Court. They are Mr. de Martens, of the University of St. Petersburg, so well known for his writings on international law and for his services on tribunals of arbitration; Mr. Pobedonostzev, the procurator of the Holy Synod, one of the ablest and best known lawyers in Russia; Mr. de Mouraviev, the present Minister of Justice, brother of the late Foreign Minister; and Mr. de Frisch, president of the Legislative Department of the Council of the Empire. The Court is now assured. The ratifications of the other powers may be expected shortly, and the members of the Court for the other nations will doubtless all be appointed before the close of the year.

Since the foregoing note was written President McKinley has asked ex-Presidents Harrison and Cleveland to serve as members of the court for the United States. Every citizen of the country will be pleased if they accept. Their large experience in international affairs and their high ability will make them ideal members of the Court. Their presence in this great international judiciary would give the United States an unsurpassed influence in its work and development; we mean, along right lines of judicial ability, fairness and independence. We hope nothing whatever will prevent either of them from accepting.

**Great Gain
for Peace.**

In the course of a Fourth of July address at Leipzig before the American Colony and the American students, Hon. Andrew D. White, our ambassador to Germany, spoke in the strongest terms of the work and value of the Hague Conference. He said: "The results of that Conference were of infinitely more value than most people realize. It greatly increased the means of deferring and preventing war; it provided a tribunal of arbitration admirably constituted; it diminished the horrors of war by the extension of the Geneva rules from warfare on land to warfare on sea; and it greatly improved the laws of war in the direction of humanity. In spite of the clouds of war now hanging over the world, these provisions will yet be recognized as a great gain for peace between all nations. They will yet have a profound and lasting effect." No man at The Hague did more to believe and to talk the Conference into success than Mr. White, and we know of no one of the delegates who has since been doing more by his repeated utterances to bring about "the profound and lasting effect" of which he speaks.

Tenth Interparliamentary Peace Conference.

The Tenth Interparliamentary Peace Conference opened at Paris, in the Senate Chamber, on July 31. The delegates numbered 656: from Germany, 61; United States, 1; England, 40; Austria, 43; Belgium, 59; Canada, 1; Denmark, 18; Spain, 2; France, 75; Greece, 2; Hungary, 68; Italy, 199; Netherlands, 8; Norway, 3; Portugal, 21; Roumania, 25; South Africa, 1; Sweden, 2; Switzerland, 27. The Italian delegates, on account of the assassination of King Humbert, did not remain. This may without doubt be declared the most important interparliamentary gathering which ever met. Eighteen parliaments were represented. The numbers from England, France, Germany, Italy and Austro-Hungary are very significant. The opening discourse was made by Mr. Fallières, president of the French Senate. Important papers were read and propositions made by Senator Descamps of Belgium, Mr. Beernaert, president of the Belgium Senate, Mr. de la Batut of France, Count Apponyi of Hungary, Mr. Beauquier, a French deputy, Mr. Yves Guyot, Mr. D'Estournelles, a member of the Hague Conference, Mr. W. R. Cremer of London, Dr. Hirsch, vice-president of the German Parliament, and Dr. Gobat, secretary of the Interparliamentary Bureau at Berne. The Conference gave special attention to the subject of active peace measures to be taken by neutral nations in time of war; to treaties of obligatory arbitration between particular countries; to the insertion of arbitral clauses in other treaties; to the securing of the adhesion of the non-signatory powers to the Hague Con-

ventions; to the organization of the press in the interests of peace; to the ratification of the Hague Conventions by those governments not yet having done so. On the motion of Mr. D'Estournelles the Conference passed a strong resolution expressing the hope that the coöperation of the nations in suppressing disorder in China would not lead to new conquests, tending to universal war, but to "an organized and durable union between these States." On motion of Mr. Lorand, a Belgian delegate, the Conference expressed regret that the provisions of the Hague Convention were not used in the adjustment of the South African difficulty. Mr. Wessel, president of the parliament of the Orange Free State, was admitted to take part in the Conference, but with the understanding that this should not be considered as any expression of judgment on the political question at issue. A memorial, sent to the Conference by the Transvaal deputation, was not discussed, but put into the hands of the individual members. The new Council of the Union consists of two members each from Germany, Austria, Belgium, Denmark, Spain, France, Great Britain, Hungary, Italy, Norway, Sweden, Portugal, Switzerland, Servia, and one from Roumania.

**The Egoism
of Europe.**

It is a remarkable reversal of things to have a Turk taking Europe to task for its unrighteousness. But this is what Halil Ganem appropriately does in the August number of *Mechveret*, the Paris organ of the Young Turkey party. "Official Europe," he says, "has become so mercantile that it unfortunately no longer sees anything in politics but business to transact under the most favorable conditions. The moral side either escapes it entirely or is wholly secondary in its estimation. It is precisely in the divining of these base instincts of the soul of Europe, debased by traffic, atrophied by gain, having no longer any object but monopolistic adventures, accompanied by denial of justice, that the great skilfulness of Abdul-Hamid consists." Leaving his thought about the course pursued toward Turkey to make its own way into the minds of his readers, he arraigns the nations of Europe for their treatment of China, in which he says European egoism has taken on most startling proportions.

"It is atrocious to hear it said that men of such and such a class may be killed with impunity provided *we* are respected, *we* who are of the superior stuff! Your superiority has made a fine show of itself in your conduct in the East for many years! What noble and great thing have you done? Where are the universities which you have founded? What crimes have been prevented by you? In what place have you protected liberty, defended justice, aided the weak and the oppressed? You create counting houses, and you deliver the populations whom you have robbed of their nationality and their independence into the rapacious hands of functionaries

chosen from among the 'fine flowers' of your electoral committees or the 'dry fruits' of your schools, and that is the only superiority which you exhibit before the Orientals, who formerly had for you and for your civilization the most profound respect, the most sincere admiration, but who have lost it all to-day. There was a time when wise and weighty spirits would have arisen in Europe against this policy of greed and spoliation, but now everybody seems to have lost his head. The final cry of Western civilization seems to be 'Let us get rich!' The old wall of China has been broken down, but another has been erected, composed of hatred and antipathy to Occidentals."

Mr. Ganem goes on to show that the European nations must reap as they have sown, that they "will be punished for their egoism." They themselves have made "the yellow peril," "to such an extent has the love of money enslaved them," to such an extent have they failed to show any respect for the Chinese.

China's Side.

The editor of the *Independent* has been a-summering. He has been doing his editorials "In the Rose Garden," studying meantime the various members of the rose family, the cereal, the solanum, and the palm. The effect upon him has been profoundly pacific. He has come home in a very different frame of mind from that in which he had done much of his work for the past two years, during which he had joined the "madding crowd" and been with all his editorial might lashing the national horses on to the conquest of the Philippines. The unity and peace of the "Rose Garden" have so inspired him with peaceful feelings that we are sorry he has laid down his "vacation pen." He ought to have taken it back with him to the city and kept it in his hand for the rest of his mortal life. He returns "with a sense of great trust in that life which has evolved, and ever is evolving, so much of the true, the beautiful and the good—such a grand unity of physical and intellectual forces; all pointing upward and onward." "Evolution," he says, "has always implied something besides a mere brute struggle for existence; it has involved a mutual helpfulness for common good. So the universe is transformed from a struggle of antagonistic forces into a fellowship, and a moral as well as physical coöperation. 'Nature stood pledged, in the first cell that was created, to end her work in moral intelligence; and to-day, as forever in the past, she is pointing toward and working out, as the ultimate law, On earth peace; goodwill to men.' " And the editor, coming back under this spell of peace and goodwill, proceeds forthwith to write an article (in the number for Aug. 2) on "China's Side," which is the most just and discriminating treatment of the subject that we have seen in any of the great weeklies. He lays the responsibility for the present uprising in China

where it belongs, on the powers that have seized Chinese territory, flouted and massacred Chinese people. But he stops short with criticism. He does not go on to point out that any settlement, having in it the promise of order and peace for the future, must include a sincere renunciation by the powers of the "criminal aggression" of which they have been so deeply guilty. That is much more necessary than to "go to Peking" to rescue the besieged ministers, into whose perilous position we hope none others may ever be brought.

Cause of the Uprising.

The *Missionary Herald*, commenting on the disturbances in China, says:

"The truth is that it is modern civilization, sometimes very wrongfully pressed upon the Chinese, that has aroused their hostility. No doubt the acceptance of the Christian faith and the refusal to participate in idolatrous services is a grievance, but it is slight compared with the offense given by the opium war, the unwarranted seizure of territory by the nations, and by the building of railroads and telegraphs. Every intelligent student of Chinese affairs knows what fierce antipathies have been enkindled by the building of the railroad between Peking and Tien Tsin. The road when first constructed, some years ago, was entirely destroyed, and though rebuilt of late and kept open by foreign intervention, it is bitterly opposed by thousands of people along the Pei-ho River, whose business as boatmen it has injured. According to Chinese notions, the erection of telegraph poles destroys the 'fung shui,' or good luck of a place, and all digging in the ground disturbs the 'earth dragon,' who will seek vengeance on the inhabitants. Moreover, the building of railroads necessitated the interference with multitudes of graves, than which nothing could be more offensive to the Chinese, who worship their ancestors. . . . Any one who has seen the Chinese go straight from a Confucian temple to worship at a Buddhist altar, and then pass directly on to bow at a Taoist shrine, will understand that their faith is not so fixed and exclusive as to rouse to intolerance when another faith is presented. Again we say, and with emphasis, it is not the preaching of Christianity, but the coming of another civilization, which has produced this convulsion in China. Would that this new civilization had been presented in a kindlier and more Christian way! Had the nations and the men of commerce acted more in accordance with the spirit of the missionaries of the gospel, this terrible awakening of a sleeping giant might not have occurred. May it be that in dealing with China now justice and mercy may be so mingled that her hatred of civilization and of Christianity shall not be intensified."

Civilized Warfare!

Civilized warfare, so called, plays its friends some very hideous tricks. The *Presbyterian Banner* thus comments on the atrocities reported from the East:

"At best war is not much better than what Sherman called it; at its worst its horrors are indescribable. It is always made under, at least, some pretense of a high and almost holy motive and purpose. The allied nations now warring on the Chinese unanimously agree that they

are working in the interests of civilization. The Kaiser, demanding that his troops take no prisoners, but shall take such vengeance that for a thousand years no Chinaman shall dare to look askance at a German — even the Kaiser talks of advancing civilization and promoting Christianity by the present war. And yet there come accounts from China that should fill every Christian mind with horror. Some of these may be the inventions of yellow journalism, and some have a very familiar sound, as if taken from the history of Alva or Wallenstein; but not a few come from sources that are entitled to credit. They are detailed, specific, circumstantial. Missionaries, well known in their churches, have reached home and tell of things that should shame all Europe. One asserts that the Chinese officers were refused quarter after the capture of the Taku forts, and were shot by the Russians after surrender. The wife of an American civil official declares she witnessed unspeakable excesses on the part of the Russian soldiers in Tien Tsin. Mothers and babes were tortured and butchered, their houses sacked and burned. The president of the university at Tien Tsin, Prof. O. D. Clifford, gives like testimony, and says the looting of the city began as soon as the allies got control of the place. Similar charges are made against the Japanese by an American machinist in China. It is not believed that such charges can be maintained against American or English soldiers in China, but some papers charge that great excesses have been committed in the Philippines, and that too often an indiscriminate vengeance is taken against a community because of the crimes of some individual."

What else can be expected from a system whose very heart is cruelty! The only way to civilize war, and make it so it can be trusted in severe emergencies, is to destroy it root and branch.

**Christ's
Method.**

Among the many noble passages in Mr. Bryan's speech at Indianapolis, on notification of his nomination, here is one which a large number of the 165,000 ministers of the gospel in the country would do well to study with a good deal of seriousness:

"The religious argument (for imperialism) varies in positiveness from a passive belief that Providence delivered the Filipinos into our hands, for their good and our glory, to the exultation of the minister who said that we ought to 'thrash the natives (Filipinos) until they understand who we are,' and that 'every bullet sent, every cannon shot and every flag waved means righteousness.' We cannot approve of this doctrine in one place unless we are willing to apply it everywhere. If there is poison in the blood of the hand it will ultimately reach the heart. It is equally true that forcible Christianity, if planted under the American flag in the far-away Orient, will sooner or later be transplanted upon American soil. If true Christianity consists in carrying out in our daily lives the teachings of Christ, who will say that we are commanded to civilize with dynamite and proselyte with the sword? He who would declare the divine will must prove his authority either by Holy Writ or by evidence of a special dispensation. The command, 'Go

ye into all the world and preach the gospel to every creature' has no gatling gun attachment. When Jesus visited a village of Samaria and the people refused to receive him, some of the disciples suggested that fire should be called down from Heaven to avenge the insult; but the Master rebuked them, and said, 'Ye know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them.' Suppose he had said, 'We will thrash them until they understand who we are,' how different would have been the history of Christianity? Compare, if you will, the swaggering, bullying, brutal doctrine of imperialism with the Golden Rule and the commandment, 'Thou shalt love thy neighbor as thyself.' Love, not force, was the weapon of the Nazarene; sacrifice for others, not the exploitation of them, was his method of reaching the human heart. A missionary recently told me that the stars and stripes once saved his life because his assailant recognized our flag as a flag that had no blood upon it. Let it be known that our missionaries are seeking souls instead of sovereignty; let it be known that instead of being the advance guard of conquering armies, they are going forth to help and to uplift, having their loins girt about with truth and their feet shod with the preparation of the gospel of peace, wearing the breastplate of righteousness, and carrying the sword of the spirit; let it be known that they are the citizens of a nation which respects the rights of the citizens of other nations as carefully as it protects the rights of its own citizens, and the welcome given to our missionaries will be more cordial than the welcome extended to the missionaries of any other nation."

**Gospel of
Krupp Guns.**

In an appeal to the clergy, recently published, Dr. Charles H. Parkhurst says:

"The one solitary question that we have to consider before our congregations is this: Is it in keeping with the expressed mind of Jesus Christ that his adherents should seek to extend his kingdom by the use of swords and guns? Can we conceive of his enlisting in the Philippine war, or encouraging, or even allowing, his disciples to do so? How would Jesus and John and Paul have looked pleading the love of God one moment and alternating by puncturing the impenitent pagans with a bayonet-thrust the next? . . . How, in the name of all that is sincere and unswervingly loyal, can you or I look with anything but grief and shame upon any blood-shedding scheme of gathering heathen Filipinos into the ranks of the redeemed? Is there any recorded word of Jesus Christ that can be construed into accord with such policy, or any example left us by any of his apostles that can by any honest style of hermeneutics be interpreted as endorsement of such policy? . . . There is nothing, doubtless, that God cannot overrule to his own glory and to the spread of the gospel, even the denials of Peter and the betrayal of Judas Iscariot; but to allow our pulpits to encourage 'the wrath of man' because 'God can make the wrath of man to praise him,' is a detestable way of going about the Lord's business; and to apologize, as I have recently seen done, for the Mohammedan way in which we are jamming Christian civilization upon the poor pagans of the Pacific, by say-

ing that, although it is bad business, yet the Almighty will have no difficulty in making it the means of hastening the millennium, is both hypocrisy and sacrilege. None of us ministers dare forget that there is a species of infidelity involved in all this procedure, inasmuch as it is a confession that Paul blundered badly when he proscribed the employment of carnal weapons in subduing the world to Christ, and a confession that the power of God in Christ is not equal to the task of men's redemption unless assisted by the slaughterous enginery of Krupp guns."

**Incurably
Evil.**

We do not wonder at the tone of profound grief, not however of despair, pervading the annual report of the English Peace Society, which has just reached us in pamphlet form. The Society's public work has been much interfered with the past year by reason of the intolerant war spirit pervading the nation and rendering public peace meetings nearly impossible. It has maintained with unflinching loyalty its testimony against war, though within a restricted circle of influence. We quote one passage which shows how deeply these friends of peace, who are loyal Englishmen, feel the condition into which their country has fallen :

"The war in South Africa furnishes most painful illustrations of the evils against which this Society has persistently contended. It has shown, for instance, that both preparations for war and endeavors to secure political results by threats of force lead always to the breach and not to the maintenance of peace. It has illustrated the fact that war means the wholesale destruction of human life, the spread of physical disease, the waste of human property, the ruin of homesteads, the suffering and untold misery of the innocent, the agony and desolation of human hearts, the searing of human souls, and the blighting and brutalizing of the human conscience. Not quite eight (now eleven) months have elapsed since the war began, and already it has involved the sacrifice of thousands whom the civilized world could ill spare; and, by a not overstrained estimate, it has cost this country nearly one hundred millions (pounds) of money, wrung from its capital, commerce and toiling industry. The nation has had brought home to it, through scenes of carnage and horror and unutterable misery, what war actually is. It has had an amount of anguish and desolation spread through numbers of hearths and homes. . . . Its prosperity, both as regards capital and labor, has been diminished. It has had a permanent addition to its military burdens, and an increase of national taxation, which will make themselves felt in the by no means distant future. Worse than all, the moral effects of the war are every day becoming deplorably manifest in the spirit of the people, in an open contempt for the forbearing and merciful spirit of the gospel, and a subordination of its most prominent and cherished principles (even on the part of some of its professed teachers)—all of which have startled not a few of those who had not previously considered the question, and compelled them to inquire whether a system productive of such pernicious results can be other than altogether and incurably evil. . . .

The friends of peace must deeply deplore the effects of the war in our own country, and especially, as was inevitable, the rapid development of the military spirit. This, beyond all doubt, carefully and intentionally created and fostered, soon spread from the music halls to the churches, and thence throughout the whole nation, until some of the dearest liberties and privileges of English national life have been sacrificed."

**Murder
Games.**

Whittier, in "The Training," gives expression to the following sentiment with which a man cannot be civilized without feeling sympathy :

"Education and reflection have wrought a change in my feelings. The trumpet of the Cid, or Ziska's drum even, could not now waken the old martial spirit. The bull-dog ferocity of a half intoxicated Anglo-Saxon, pushing his blind way against the converging cannon fire from the shattered walls of Ciudad Rodrigo, commends itself neither to my reason nor my fancy. I now regard the accounts of the bloody passage of the Bridge of Lodi, and of French cuirassiers madly transfixing themselves upon the bayonets of Wellington's squares, with very much the same feeling of horror and loathing which is excited by a detail of the exploits of an Indian Thug, or those of a mad Malay running amuck, creese in hand, through the streets of Pulo Penang. Your Waterloo and battles of the Nile and Baltic, what are they, in sober fact, but gladiatorial murder games on a great scale, human imitations of bull-fights, at which Satan sits as grand alguazil and master of ceremonies? The brawny butcher work of men whose wits, like those of Ajax, lie in their sinews, and who are 'yoked like draught oxen and made to plough up the wars,' is no realization of my ideal of true courage."

**War Teaching,
Vacant Pews.**

John Brisben Walker, editor of the *Cosmopolitan*, writes thus in a recent number of his magazine :

"There is much complaint nowadays of deserted pews in the churches, and from time to time one reads explanations of the why and wherefore of this desertion. Does it never occur to the good men who stand in Christ's shoes that the real difficulty lies in the reconciliation in the popular mind of Christian teaching and Christian performance? For instance, here are some thousands of Christian ministers in England to-day. Each Sunday for the past ten years they have read from the New Testament to their flocks. Nothing in Christ's teaching is more clearly laid down than the impossibility of a Christian war. Everywhere throughout his life, in every line of his Testament, Christ indicates his abhorrence of fratricidal strife.

"Some questions arose over high taxes put upon English works in the Transvaal. Other questions concerned the extension of British control. Still other questions concerned the right of Queen Victoria's subjects to take a part in the political affairs of another people. These all may be large or small. Concede, if you will, that they are of considerable importance. At about the same hour it is announced that some millions of people to

whom England owes responsibility are starving in India. Suddenly vast armies are in motion for the settlement of the South African questions. The means which should have been drawn from England's treasury to relieve the millions who are starving in India, or educate the hundreds of thousands who are in wretchedness in London, are diverted to the maintenance of its armies. Thousands of young lives are destroyed. Butchery, bloodshed and brutality are rampant. Now, you say, is the opportunity for Christianity. Earnest minded men who tread in Christ's shoes will rise up with their followers as a mighty host and protest against this violation of God's commandments.

"Alas and alack! The unscrupulous politicians who have brought about this war for their own personal ends have no stronger backing than these ministers. So far from demonstrating against bloodshed, they lend the whole power of the social structure which the ages have built around their churches to strengthen the enginery of this bloodshed.

"As the sun of a new day rises over the hills, the thinking man, turning to the east, stands with his eyes looking down upon the words of Christ in the open Book before him. What does it all mean? Are theory and practice incompatible? Are these empty sounding phrases which are repeated from the pulpits? Is it all a farce?

"And on the following Sunday there are more vacant pews, and the Christian minister wonders why this indifference to the teachings of Christ."

Peace Work in South America. The movement in the interests of peace started at Buenos Ayres by a group of eminent men of different South American nationalities is giving promise of much good in that continent where war, civil or international, has scarcely ever been absent. The "Asociacion Americana la Paz," as their society is named, is putting forth efforts to prevent the growing friction and rivalry of armaments between Argentina and Chili, and between Chili, Peru and Bolivia, as well as to develop among the South American peoples generally the sentiment of brotherhood and harmony. The principles of the Association have met with warm reception in several of the republics. At an important Teachers' Congress, which was held in the capital of Argentina in the month of July, the Peace Association was represented by its founder and general secretary, Señor Medina, an Argentinian publicist, who read a paper on the history of the peace movement and its beneficent influence on public opinion. He introduced and secured the adoption of four resolutions, in substance as follows:

1. All differences between nations should be settled, not by war, but by judicial means, as are those between individuals.

2. A program should be provided and put in practice which includes the study and diffusion of the principles of the peace propaganda, its purposes and means of action.

3. A system of fraternal correspondence, national and international, between pupils of the same grade and studies, should be established under proper regulations.

4. The custom should be introduced, as far as possible, of displaying always with the national flag the white flag, the symbol of universal peace.

Women's Work for Peace. One feature of present-day peace work cannot be overestimated, that is, the part which women are taking in it. The president of the Women's Universal Alliance for Peace, the Princess Wiszniewska, said, at a recent banquet in Paris, that more than two million women have entered the crusade against war. This work of women has nearly all grown up within fifteen years, most of it within ten. The Women's Universal Alliance for Peace will hold its first conference at Paris from the 27th to 29th of September. The Peace Department of our National W. C. T. U. was established only thirteen years ago, and is now organized in twenty-eight states of the Union. The World's W. C. T. U., uniting all the temperance women in all nations, established a Peace Department only ten years ago. Mrs. Hannah J. Bailey, superintendent, has just made her fifth biennial report at the great convention of the Union, held at Edinburgh, Scotland. In this report she says that the Peace Department now has eleven national superintendents, working in as many different countries. She alludes in the report, feelingly, to the serious obstacles and discouragements met with in peace work recently, but gives expression to her unfaltering hope of the ultimate triumph of the cause, for which so much has been done during recent years. The Hague Conference is given a large amount of attention in the report, and the work done by women in various countries to make that gathering a success. After reviewing the work of the Department for the past two years, with interesting details from the United States, Great Britain, Canada, Australasia, Jamaica, the Bahama Islands, Palestine and Scandinavia, Mrs. Bailey lays special stress upon the part naturally falling to Christian organizations in the promotion of universal and permanent peace. "The establishment of universal peace upon earth is an essential part of the gospel of him whose last command was, 'Love one another,' whose last prayer was for his enemies, and whose farewell legacy was peace. . . . 'Only the Golden Rule of Christ can bring the Golden Age of Man.' "

Cuba's Independence In an address given at a banquet tendered him at Santiago on August 25, by the Republican and the Democratic parties, Governor-General Wood declared that the immediate future of Cuba is independence. After stating that he was there as their friend, "and in no other capacity," he said:

"Everybody in the United States was astonished at the satisfactory way in which the municipal elections passed off. President McKinley personally asserted that he thought the time for the next step had come. Whatever the ultimate destiny of Cuba may be, its immediate future is independence. This is no political move on the part of the United States, but a sincere desire to do what is right. Therefore I beg you, as a personal favor to me and to the United States government, to sink your political differences and passions and to send men to the (constitutional) convention who are renowned for honor and capacity, so that the convention may mean more than the Cubans even now anticipate. . . . Your delegates must be competent to draft a constitution, and it is a duty you owe to yourselves and your fellow-patriots to see that your representation is without party prejudice. Bear in mind that no constitution which does not provide for a stable government will be accepted by the United States. I wish to avoid making Cuba into a second Hayti, although I do not think that possible. You want liberty for all, and for no particular party. The United States insists that you shall have it. This is possible, and easily possible. We have said it to the world. It lies with you to help us make our word good."

In the light of what has been done and is being done in Cuba, peacefully and with the confidence and affection of the people, the wrong which has been done the Filipinos is made even more glaring, and no amount of excuses, political or commercial, can ever cover it up. Right and wrong do not change their character with the hemispheres.

**Barthold
Schlesinger.**

Mr. Barthold Schlesinger, who recently deceased at his home in Brookline, Mass., was a very warm and earnest friend of peace, whose visits to our office were most inspiring and encouraging. All the recent wars were a sore grief to him. He considered them unnecessary and wicked. He thought the question of peace out with German thoroughness, and he could not understand how so many prominent, intelligent people seemed so indifferent and opposed to the cause. We know of no peace worker who did more personally than he to try to interest friends in the movement. His works followed his faith. He had been for a number of years connected with the work of the American Peace Society, and more recently was one of the Board of Directors. He was a liberal giver to support the work of the Society, and induced a number of prominent people from among his friends to connect themselves with it, or to become subscribers to the *ADVOCATE OF PEACE*. We are very sorry that he has been taken away, so much are such men—able, honest, philanthropic, tireless in their labor—needed in the present condition of the world. We extend our most heartfelt sympathies to all the members of the family whom his death has brought into bereavement and sorrow.

Brevities.

. . . The first international congress of the Women's Universal Peace Alliance will be held at Paris from the 27th to the 29th of September, in the hall of the Trocadero.

. . . The general election for the selection of delegates to the Constitutional Convention to frame a constitution for Cuba will be held on the third Saturday in September.

. . . Prof. J. C. Bracq of Vassar, who is spending his summer in his native France, has been laboring with the French government to induce them to refer the Newfoundland fisheries' dispute to arbitration.

. . . The war in South Africa has already cost Great Britain \$400,000,000, and she has opened subscription for a new loan of \$50,000,000, half of which has been taken in this country.

. . . In the case of the sinking of the British dispatch boat Kow Ching, during the China-Japanese War, United States Ambassador Choate has been chosen arbitrator between the British and Chinese governments. Mr. Choate was suggested by the Chinese government, which has maintained that Japan was responsible for the loss, the Kow Ching having been sunk by Japanese warships while conveying Chinese soldiers.

. . . Lord Russell, chief justice of England, who died on the 10th of August, will be remembered among the friends of peace by his great address on arbitration before the American Bar Association at Saratoga in 1896, and his eminent services as a member of the Paris Arbitration Tribunal in the Venezuela boundary case.

. . . The International Commission of Surveyors, appointed to lay out the provisional boundary line between Canada and Alaska, have completed their work. The new line gives the northern half of the Porcupine mining district, claimed heretofore by the United States, to Canada. The American miners are said to be indignant, and to have petitioned President McKinley to have the survey set aside. The new line is only provisional, and does not in any way finally settle any of the points in dispute.

. . . A recent circular issued by the Republican National Committee shows that of the total revenue receipts of \$568,988,948 for the current year, \$138,462,172 goes for pensions and \$190,743,980 for the war and navy departments, a grand total of 57½ per cent. for war burdens. The Philippine War has cost \$186,678,000, and the burdensomeness of it is increasing every day instead of diminishing.

. . . Three young men, Andres P. Ravndal, Torger Fredriksen Skurve and Julius Haaland, have recently in Norway been sentenced to solitary confinement for twenty days for refusing on conscientious grounds to perform the military service required by the state.

. . . Owing to the complete Russianizing of Finland, so oppressively and we may say so unwisely accomplished by the Russian government, fifteen thousand Finns left their country last year, and it is announced that a single steamship line has agreed to bring fifty-five thousand to America this year.